





left for sorrow or sufferings. And if their past trials are even remembered by them, it is to but swell their harp with fresh rapture, and to tune their voices to louder and sweeter cadences in the praise of Him, who has given them in exchange for the cross a crown of unending glory.

## BOSTON RECORDER.

REVIVALS IN BAPTIST CHURCHES.

The following items of revival intelligence were copied from the Baptist Record:

**VERNON, Miss.**—At a five day's meeting at Mount Bluff, thirteen were added to the church, making near 100 in a few months.

**HILLSBOROUGH, N.Y.**—A meeting of ten days closed Oct. 31. Thirty-eight united with the church by baptism.

**WABAK, Miss.**—At the protracted meeting recently held 62 were added to the church. At a meeting held with the Union church, 7 miles from Wabak, 62 were added.

**MADISON, N.C.**—Forty-three were hopelessly converted during a meeting of twelve days' continuance, and many more anxious.

**PERKINSVILLE, Vt.**—A series of meetings has just closed. About 80 frequented the inquiry meetings, a considerable number of whom have come out on the Lord's side.

**GLOUCESTER, C. H., Va.**—Eight persons have recently been baptized by Elder L. W. Allen, and a pleasing prospect of increase is exhibited.

**CHARLOTTESVILLE, Va.**—The revival which has been noticed heretofore still continues. Eighteen have been baptized recently, and the ordinance is administered every Lord's day.

**NEW BELMONT, N.Y.**—For a number of weeks past a good work has been in progress. About 20 have been baptized.

**TRIMMANSBURG, N.Y.**—Within the past year 62 have been baptized into the fellowship of this Church.

**NORTH CAROLINA.**—A correspondent writes, "The work of the Lord continues to prosper in our (Hertford) county. At Abbeville church, thirty baptized 45 persons at their last meeting, among them three whole households."

**CORR COUNTY, Ga.**—At Noonday church, 26 have recently joined; 34 were baptized on Sunday morning, Sept. 30.

**MOUNT GILEAD, Ala.**—13 were baptized during a meeting held with this church, and from 50 to 100 were asking an interest in the prayers of God's people.

**CARTER'S HILL, Ala.**—A meeting was held for eight days, during which 22 were added to the church.

**FELLOWSHIP, Ala.**—At the close of a protracted meeting, 18 converts were baptized.

**ASPEN, S. C.**—A meeting, which has continued for twelve days, was attended with the evident blessing of God. Thirty united at its close with the Baptist Church. Subsequently seven or eight more were baptized.

From the Presbyterian.

## A SAILOR'S LETTER.

Copy of a letter from the crew of the brig *Delight*, Captain *Woods*, to the Rev. *Dr. D. D. Phillips*, *Mariners' preacher*, Philadelphia, dated off Cape May, November 22d, 1841.

Ever dear, and respected Friend.—We may now be said to be fairly on our voyage; after leaving the wharf we dropped down to the Point House, and came to. After the work was done, and we had set the watches for the night, we all assembled in the fore-cabin to sing a prayer meeting, and though we were absent from you in person, yet we were with you in spirit, and we trust in God that our prayers for you, and your prayers for us, ascended together to the throne of grace. Oh we shall never forget you; and our constant prayer is that God will forever bless you, and all our dear brethren and sisters in Christ; and you may be assured that though our seats may be vacant in church, and in prayer-meetings, yet we will always be with you—there is never an evening, but memory recalls every familiar face back to our memory, and oh it is delightful to think of the many happy hours we have spent together in serving God. We anticipate a very happy voyage, and trust in God that it may prove so to all, and that when we do return, if it be the will of God; that we may return, bringing our sheaves with us. But if it should please God, not to permit us ever to see your faces again in this world—if it should please him to call one of us from time into eternity, thanks to his holy name we go prepared, rejoicing in the hope of meeting you at the right hand of God—to part no more. And to you, our dear, our best of friends, we cannot express our gratitude for all your kindness to us; had it not been for you, we should not now be in possession of that greatest of treasures, that treasure which the world cannot give nor take away; but we trust, we know, that God will reward you, and that you may be laying up treasure for yourself in heaven, that no evil and no sin, not corrupt, nor thieves cannot break through and steal; and that God may bless you and your family as our constant prayer. The books you gave us are indeed treasures, though we have not had much time to read them, yet when we get to sea, they will prove a blessing to us. As soon as we get in warm weather, we will, I hope, be enabled to have our meetings on deck, all hands of us, and this brig for one shall indeed be a floating Bethel. And we mean to show to our officers, and to the world, that a sailor can worship God, and do his duty too. Remember us to all our dear friends in Christ, and tell them not to tire in well doing, but to pray on, and to cast their bread on the waters, and I trust it will return to them seven fold; for God has begun a good work among seamen, and I hope soon that every ship shall become as ours, a floating Bethel.

On Wednesday evening we came to, off the Schuykill, and after supper we were all called into the cabin to hold a prayer-meeting, which was opened by the captain, each one taking a part in it, and if any thing was wanting to make us completely happy, it was the presence of our dear friends we left behind; but the ocean may roll between us, yet will we always remember you, and morning and night, shall our prayers ascend to the throne of God for your welfare and happiness. Oh how often do we wish if it were possible, to be with you if it were only for five minutes, if it were only to take our dear friends once more by the hand, and to offer up together our fervent prayers to God; but it cannot be—yet we look forward to that happy day, when if it please God, we shall return to you, that we may again tell of his goodness and mercies, and again be permitted to sing his praises in his sanctuary. The captain came on board at New Castle on Thursday evening, when we again assembled round our family altar, to mingle our prayers with yours. Oh we would have given millions if we had it, to have been at the Home that night. After the meeting was over, the Captain told us that we would hold prayers every morning during the voyage at seven bells, and at night at eight bells, and on Sabbath divine service at 10 A. M., and at 3 P. M., weather permitting. Give our best love to all at Mr. Rogers, and to all our dear friends in Christ; and may God for ever bless you, and all of you, as our constant prayer. We must now conclude, as the pilot is about to leave us—so farewell—till we meet again. And we have the honor to be your sincere friends and brethren in Christ, CHAS. B. POTTINGER, T. SCOTT, B. TAYLOR, J. MCNEIL, FREDERICK WEBER, SAMUEL BECKLER, Crew of the Brig *Delight*.

RECEIPTS OF THE A. B. C. F. M.—We understand that the receipts of the Treasury of the American Board, during the month of October, were upwards of \$34,000. If the same increase is continued through the year, the Board will be relieved of its financial embarrassments. But such a result can be anticipated only on the presumption, that all the friends of this Institution, who have not yet made their annual contributions, will give

according to the exigencies of the case. If any suppose that the forwardness of others will excuse them from duty, the funds demanded will not be raised.

## BOSTON RECORDER.

FRIDAY, DEC. 3, 1841.

### MISSIONARY MEETING.

Last Sabbath evening, a Missionary meeting was held at Essex street church, for the purpose of giving instructions to Rev. Benjamin Griswold, and Rev. William Walker, who, with Mrs. Walker, are destined to Western Africa, under the care of the American Board.

The services were introduced with an anthem: "But in the last days it shall come to pass that the mountain of the Lord's house," &c. Prayer was then offered by Rev. Mr. Aiken. Rev. Dr. Anderson then gave the Instructions of the Prudential Committee to the Missionaries, and in an able and highly interesting and instructive manner spread out before them the field of their labors. Rev. Mr. Rogers then addressed the Missionaries in some eloquent and appropriate remarks. Rev. Mr. Riddell, of the American Education Society, offered the concluding prayer.

All the services were of a high order, and seemed to affect and impress the large audience deeply. These Missionary meetings are evidently taking a strong hold upon the feelings of the Christian community. Instead of exciting less and less interest as their number increases, it is easy to see there is a rising tide of feeling at each successive meeting. The services on Sabbath evening revealed a deep and intense feeling in behalf of Africa, which will without doubt continue to be increased, by the known difficulty of procuring men who are willing to enter her great missionary field. No one could look upon the two missionary brethren last Sabbath evening, when the Secretary, after recounting the dangers from the climate and the excitement of their first labors, cautioned them to spare themselves, and said, "Your first effort for some time after your arrival, must be, *to lie, if it is the will of God*," without feeling the moral influence of their devotion of themselves, for Christ's sake to imminent perils. The thought was repeatedly dwelt upon in the services, that we certainly ought to be as zealous and self-sacrificing in encountering dangers and death to give Africa the gospel, as men have been to do violence and wrong there.

### MISCELLANEOUS RELIGIOUS INTELLIGENCE.

The London Hibernian Society has been actively at work, for nearly 35 years, in diffusing divine truth among the poor of Ireland, through the medium of schools, and the circulation of the Bible. The Reports of the Society for several years, present an average of 1000 day schools, with 80,000 scholars in connection with it; and if the Sunday and adult schools be taken into the account, of upwards of 2000 schools, and 110,000 scholars. The number of copies of the Scriptures has circulated through its schools, is 490,612. It has for its great object the enlightening of the Roman Catholic population, and by leading them to the knowledge of Jesus Christ, their gradual emancipation from the errors of the unscriptural church. The management of the Society has recently been placed exclusively in the hands of the members of the churches of England and Scotland. The Committee are compelled from the failure of resources to discontinue 200 existing schools.

A new census of the population of Great Britain has just been taken. Compared with the census of 1831, it shows an increase of about 200,000 in England, Scotland, Ireland, and the adjacent islands. The whole population now amounts to more than 27,000,000. In 1831, the population of England, Wales, and Scotland, including the army and navy, was 16,547,336. The city of London contained 1,474,069. The subjects of Victoria, in the whole British empire, are supposed to amount, at the present time, to more than one hundred millions.

It appears that some of the Moslems of India have been stimulated to commence a Tract distribution in favor of their religion. Tracts against Christianity have been printed at Lucknow and Gya. One also has been lithographed at a private press at Delhi. The Moslems not deeming the Tracts sufficient at least for defensive purposes, a man of wealth among them, Nawab Hamid Ali Khan, has laid out 3000 rupees and upwards, for lithographing 250 copies of the Koran, and distributing them gratuitously among the followers of his faith; accompanying the Arabic text with an Oordoo interlinear translation, and a copious commentary in the margin. Besides the above outlay, the Nawab incurred a monthly expense of 30 rupees for a Moolvee, and 15 rupees for a translator, for three whole years, in order to insure the accuracy and neatness of the work.

Two members of the Sierra Leone Mission, Rev. J. F. Schoen and Samuel Crowther, are permitted to accompany the British expedition, which is sailing up the Niger. Mr. Schoen's preparatory labors have been chiefly confined to the study and reduction to writing of native dialects. He is first made choice of the Ibo language, which is extensively spoken and understood at the entrance of the river, and even by the people at Fernando Po, and his vocabulary contains about 1,600 words, and daily receives some additions. He has translated into this tongue the Ten Commandments, the Creed, the Lord's Prayer, and Parable of the Prodigal Son. All these he has repeatedly read to the natives, and has had the pleasure to perceive that they were understood by them. He has, also begun the Hausa, which is a soft and sweet language. His vocabulary contains about 500 words.

His companion, Crowther, is a native catechist, an Alu by birth, and will devote his time to that dialect. The Church Missionary Society in the Sierra Leone Colony have 12 stations, 41 laborers (7 missionaries, 10 catechists and 24 native assistants), and 10 laborers on their way. Average attendance on public worship 5714; communicants 1117, scholars 5088. One drawback on the progress of the colony is found in the frequent accessions of captured slaves, brought to Sierra Leone. Whenever this cause shall cease to operate, by the total extinction of slavery, improvements may be expected to advance with steady pace. A few of the youths, who have received an ordinary education in the missionary schools, are prepared to work their way in society, if they could obtain employment; but there are neither manufactures nor handicraft trades to employ them. The consequence of this state of things is, that unable to turn their labors to a profitable account, they form idle and vicious habits; and thus hinder, instead of promoting, the progress of civilization in the colony.

The British Wesleyans have established a very flourishing Wesleyan in the Gold Coast, and in the Kingdom of Ashantee. Seven ordained mission-

aries are employed. The general aspect of the work of God, writes one of the missionaries, in this dark corner of the earth, is of a very cheering character. There is an increase of members, and the schools, also, are rapidly increasing. The whole coast is more or less impregnated with gold dust. It is not uncommon to see native women washing for dust, and sweeping the streets and private yards. Besides gold dust, the settlement exports ivory, Indian corn and some palm oil.

### MADAGASCAR.

The intelligence from this island continues of a very gloomy character. The persecution of the native Christians by the queen and her government continues unabated. In a letter from some of the heroic sufferers, who are now in concealment in caves and deserts, they say, "We are continually in great jeopardy. The men sent by the queen to search for us, have received orders to put us to a cruel death, wherever they can find us; and not bring us to the capital, the queen's town, lest we pollute it with our sores which we have received from the white people. The queen has ordered our pursuers to put us to death, after being found, by having a hole dug in the ground, then each to be thrown in head downwards, and then boiling water to be thrown on us." "We read in the Pilgrim's Progress, that when Christian saw Apollyon coming to meet him, he began to be afraid; and to hesitate whether to return or stand his ground; but when he considered that he had no armor for his back, he thought that to turn his back on his enemy might give him greater advantage to pierce him with his darts. Therefore he resolved to stand his ground;" for, said he, "Had I no more in me than the saving of my life, it would be the best way to stand." When Christian, also, entered the valley of the shadow of death, he said, "Though it be a gloomy valley, yet it is the way to the celestial city." These words of Christian express in a few words our own feeling on this head.

### THE SLAVE TRADE.

One of the causes of unfriendly feeling between this country and England, arises from the course which has been pursued by British Cruisers, in relation to American vessels supposed to be engaged in the slave-trade. Several cases have occurred where these cruisers have molested very seriously American vessels, which have been lawfully employed. This has produced a reprobation with the British Government by our own, and the affair is yet in an unsettled state.

The English, at vast expense and with laudable motives, are attempting to break up the infamous traffic in slaves. Her ships of war swarm along the whole African coast, and she has, repeatedly endeavored to make an arrangement with our government in regard to searching suspicious American vessels, but has met with a determined and resolute refusal. As the case now stands, if an English cruiser lies anchored by the side of an American slave-ship, while she is receiving her cargo, she cannot interfere. If an American man-of-war were there, he would seize the slave at once, for our laws declare it piracy, and punish it as such. But England must look on, and can do nothing. And if there is the least reason for believing that said slave-ship is not American and might therefore be lawfully seized, yet a denial of the right of search prohibits the English captain from ascertaining the fact. Hence, the American flag may be the shield of wretches who are carrying on this horrid traffic, under the eyes of a power that might crush them at once, were there but the official right to do so.

But if our government are not willing to come into any plan involving the right of search, yet that can be done which will give it a position of honor and uprightness in this matter it does not now hold. Let our own cruisers be employed to carry out our own laws, condemnatory of the slave-trade. We have vessels rotting at our naval depots, which ought to be put adrift on this noble errand, and we have plenty of naval gentlemen that might, and ought to be exercised in this great cause of common humanity. There would be no cause for a British cruiser to examine the papers of a supposed American slave-ship, were there an American cruiser at hand to do it. But who ever heard of a slave taken by an American ship of war? "Two or three light vessels would clear directly the African coast of the horrid traffic of the American flag being engaged in that business, and exclude the occasion of indignity being offered to that flag by a foreign power."

But the great cause, beyond question, of the inactivity of our government is the influence of our own slavery at home. Rulers who are friendly to this institution, who are themselves slave-holders, and perhaps engaged in the domestic slave-trade, cannot be expected to take much interest in the unfortunate Africans on the other side of the Atlantic. And therefore when overtures from foreign powers respecting co-operation against the slave trade are made, it is to be expected that the proposition will meet with great coolness, or treated with absolute contempt. The position in which we are thus placed in the eyes of the civilized world, is such as ought to awake deep emotions of shame in every American bosom. Governments of Europe, that have themselves but faint ideas of the true spirit of freedom, are combined against the slave-trade, while this land that prides itself as the freest nation in which the sun shines, stands aloof from all hearty and earnest co-operation in putting an end to this horrible system of oppression. Our slave system is working out our disgrace in a thousand ways, and happy will the day be that sees us no longer the scorn of the civilized world by the breaking of the last bonds of the sons of Africa.

### THE SANCTUARY IN WINTER.

1. Do not suffer it to be winter within doors, however the thermometer may stand without. Take notice of all the broken panes of glass, and send notice to the proper authorities. Let green wood as an article of fuel, be an utter abomination in your eyes.

2. On the other hand, do not make a fiery furnace of your place of worship. People are stupid enough under preaching, without that sporadic influence, which attends too great warmth.

3. Do not stay at home because it is cold. This is very cold treatment of your pastor—the gospel—of fellow worshippers, who ought to be warmed and cheered by your presence in spite of the weather. You will freeze to death morally, if you yield to this temptation.

4. Do not be in such a terrible hurry to get home, as some people are apt to be in winter. They verily flee from the Sanctuary as a convict escaping from prison. The blessing is not commenced even, before some button their coats, seize their whips and hats, and put themselves in an attitude for a *sortie*, as soon as the apparently welcome Anen arrives. You will get home time enough if your own is not the first vehicle that gets under way, or your own person the foremost homeward.

5. But if you must hasten from the Sanctuary, then we beg of you to hasten *thither*, so as not to be the common talk as always coming late. Let not the first sounds of divine worship be lost by you, because you have not yet reached your seats. If your pastor must notice with sorrow your haste to retire, let him have, at least, the off-setting consolation of seeing your prompt arrival.

6. We have been in sanctuaries where every blast of winter would make scores of windows rattle, to the sad annoyance of the speaker; and we have expected to hear the sleepers complain of being disturbed. Look to that matter. Let the next unruly snuff get so much of your attention, that it shall forever after hold its peace.

Finally, the next thing for a Sanctuary in winter, and we have never heard it would be inconsistent at this time, is to have it full of *warm hearts*. This makes the preacher warm—makes the preaching warm—makes the house warm, even if other kinds of calorific fail. This warmth of heart is a sovereign antidote to many of the evils of the winter Sanctuary. Reader, let the failure not be in you, if your place of worship does not always abound in such hearts.

### BRIEF NOTICES.

#### LOVE OF MONEY, VS. LAW AND JUSTICE.

It appears from a petition presented by Lord Brougham in the House of Lords last Sept. that mining companies are formed in England, which carry on their operations in Brazil and Cuba, working their mines by newly imported slaves from Africa, illicitly purchased by the Company's Agents; also, that manufacturers in England are engaged in manufacturing what are called "cost goods," for the express purposes of the slave trade; also, that British subjects in Brazil and Cuba, have frequently an indirect, if not a direct interest in the slave trade, by conditional advantages which they derive from the traffic itself; also, that shacks and fetters, employed in the punishment or torture of slaves, form a part of the exports of Great Britain to Brazil and Cuba; also, that British subjects have become the purchasers of estates, both in Brazil and the Spanish colonies, and stocked them with slaves, and that vessels have been built and provided for the slave trade in British harbors.

"Accursed thirst for gold!" Men who love mammon more than they fear God, are to be found in all lands. Nor can any thing restrain their cupidity, short of the arm of the Highest. "O arm of the Lord! Awake."

BRITISH SUPPORT OF IDOLATRY.—Six thousand pounds a year are paid by the Bengal government, for the support of the temple of Jagannath since the abolition of the pilgrim tax. The three cars of the idol are built anew every year, and the clothes and mantles are furnished for the pageant, by British servants. 150,000 pilgrims attend annually from all parts of India—the large part of them women; and of these, 50,000 perish by hunger, fatigue, or cholera yearly! The most pestilential season of the year is chosen for the festival; and the religious rites consist, in the throwing of living bodies under the ponderous wheels of the car, and bands of music, troops of dancers or prostitutes of the vilest order, noisy intemperate debauchery, with unutterable pollutions in figures, exhibitions and songs!

LODGE'S MISSIONARY SOCIETY.—The Reports of the South Sea Island missionaries are full of encouragement. At Tutuila, there is not remaining one heathen in the whole district. The church contains 211 members, of which 124 have recently been added. At Upolu, great success has attended the labors of the mission, and also among the rude and savage tribes farther West. A general movement seems to be taking place among the heathen of the Southern Ocean. More men are wanted to occupy the whitening field—and more ample means of course for their support.

The Presbyterian Institution at Belfast, Ireland, is owned by individuals and endowed by government. The Arians have the control of it, and choose Professors of their own creed. It is proposed by the Orthodox to abandon all connexion with it, (unless on conference it be found practicable) to put it under the care of the General Assembly, and found a new one. If the proposition be carried out, it is to be hoped for the glory of God, if not for the honor of Orthodoxy, that they will not desert the new Institution, and return to the old one as *better*, notwithstanding all its corruptions. They might find a precedent for so doing, however, 3000 miles from home—perhaps not nearer—we hope not.

While Puseyism is advancing in England, and bringing back the superstitions of Popery, the Presbyterian church is re-organizing itself, cleansing away the imprints of Unitarianism, and strengthening its foundations by advancing in the work of missions. Arrangements are in forwardness to organize a Presbyterian church in London, with a minister from Ulster.

Montgomery the poet, at the age of 17, began to write squibs and burlesque poetry, which was the taste of that age, and by which he flattered himself he could make his way in the world. He was unsuccessful in that line, and now thanks God that he was so.

Dr. Duncan, an eminent Oriental scholar, has been sent to Moldavia by the General Assembly of Scotland, accompanied by missionaries, to be trained by him there, for their work among the Jews.

THE MENDIANS.—Mr. Williams who has had the superintendence, instruction and care of the 35 Mendians, states, that during their eight months stay in Farnington, not one of them to his knowledge had taken any thing feloniously, not even the value of a pin; though they had been in circumstances, where they could have taken many things. And, no one of them did he ever find telling an untruth. They are distinguished by honesty and integrity.

VERMONT ASYLUM FOR THE INSANE.—It is nearly five years since this Institution went into operation. Since then, 323 patients have been admitted; of these 224 have been discharged, 130 of them restored to reason and usefulness. Only 15 deaths have occurred among the inmates during the whole period. The income arising from the proceeds of the farm and the board of the patients somewhat exceeds the expenditure. The board is from \$2, to \$2.50 per week. The mode of treatment here, is the same as at the best institutions of the kind. The accommodations are now ample. Government has contributed its aid, in the erection of buildings. A library of nearly 400 volumes is furnished for the patients, according to their taste and the state of their minds. Newspapers are eagerly sought and read. Some of the patients are mechanics, and occupy themselves in the carpenter's shop, and others are usefully and happily employed, in other ways. Wm. H.

Rockwell, M. D., and Dr. Samuel B. Low are the Physicians.

The contributions of the several churches in connexion with the third Presbytery of Philadelphia, as far as they have been addressed by Rev. Secretary Armstrong are from 25 to 100 per cent. in advance of their offerings to this cause in preceding years. The First Presbyterian church in the city has contributed and subscribed about \$1,200, beside the avails of two bequests, amounting to about \$1000 more.

Favorable responses to the call of the American Board are coming in from all quarters.

The Philadelphia "Christian Observer" is strengthened by the accession of an additional Editor, Rev. Francis Bartlett, of Ohio. Mr. Converse has conducted the paper since his connexion with it, with much ability and great Christian meekness, during the time that has tried men's souls in the Presbyterian church. But he must need assistance, and we are glad that he has obtained it, and that prospects are brightening in regard to the extended circulation of a periodical which like the God it serves, delights in "order, not in confusion." The paper is to be enlarged at the commencement of the next volume, in January, and will not only need, but receive, we doubt not, large additions to its subscription list. To papers of such a spirit we most cordially bid God speed.

A GOOD EXAMPLE.—A gentleman in Virginia, who had been a subscriber to the paper of Mr. Converse for 16 years, without paying for it, has at length forwarded \$50.50 to pay arrearages and receive the next volume; and instead of ordering his paper to be discontinued, as too many do in similar circumstances, he takes an agency to extend its circulation.

### DR. PAYSON.

In a notice of the late Dr. Payson, which appeared in the Christian Register of the 27th inst. taken from an article in the July number of the Examiner, for the year 1839, there were one or two omissions, which it is thought, ought not to have been made. Especially it is thought so, after the disclaimer, on the part of the editors of the Register, of any wish "to detract from the merits of this distinguished divine."

It is now upwards of twelve years since Dr. Payson died. Within that time a new generation of readers has sprung up, the greater part of whom depend, for their knowledge of Dr. Payson, upon information derived from others. The Register being avowedly hostile to the great doctrines which Dr. Payson regarded as the very life of our religion, the greatest care ought to be taken to deal fairly, and particularly so, while presenting to readers of the present day, a sketch of the character of one whose praise is in many churches, and whose memory is dear to many hearts. It can hardly be supposed that the gentlemen who have charge of the Register would for any purposes of their own, "detract from the merits" of any one, and yet in their selections from the Examiner, one can not but think that they have done as they would not wish to be done by.

The article in question closes thus. "We have said nothing of his ambition and love of supremacy, which made him to be regarded by many of his professional brethren, as a Diotrophes among them. We are willing in short, to drop a veil over the harsh and repulsive features of his character, remembering that if he was a Christian, still the Christian is but a man." Now is there not here, notwithstanding the language, "We have said nothing of his ambition," &c., a pretty strong intimation that among the failings of Dr. Payson, that of the love of supremacy stood out in bold relief. Will not the readers of the Register, the younger part of them especially, naturally infer that this view was so important an element in the character of this minister of Christ, as to warrant this allusion to Diotrophes? And when these same readers shall be told that this same ambitious minister was so devoted to his people in Portland, that he refused applications to take the pastoral charge of churches in New York and Boston, a refusal, which the writer in the Examiner was candid enough to admit was made by Dr. Payson in a spirit of disinterestedness which advantageously displayed his attachment to his flock—and that having been presented with a Doctor's diploma in divinity, he begged one not to address him by the title, saying, "I shall never make use of it,"—and when on comparing the article in the Examiner with that in the Register, they shall discover that the paragraphs which disclose these facts in the former, are in the latter, not omitted merely, but skipped—jumped over—dropped—they will ask for the reason, and the editors of the Register must see and feel that the question is not an unreasonable one.

The following paragraph which appears in the original article in the Examiner, (Vol. 8, page 319,) is omitted in the Register, and the omission is more singular, when it is recollected that one great object of that article was to prove that the views of religion cherished by Dr. Payson were far from administering to him light and comfort. "Mr. Payson was not exempt from some severe trials by bereavements and the pressure of other outward troubles; but these he appears to have borne with becoming magnanimity. His personal sufferings during a long and painful decline, were sustained with a meekness and resignation truly exemplary." Had the paragraphs, the omission of which is complained of, preceded or followed in the original article those which are transferred to the Register, the omission would not appear so marked; but when the Editors of the Register, borrowing from a Review which was never suspected of being over tender of the feelings of Orthodox Christians, deal thus with the memory of a distinguished divine, calling him *ambitious*, and yet suppressing those facts, which, though in themselves of no consequence, tend to prove that he was not more ambitious than the generality of ministers,—pronouncing his piety gloomy, his charities confined—and more than intimating that his faith was far from administering to him light and comfort, and at the same time keeping back the interesting fact that his bereavements were borne with becoming magnanimity, and that his personal sufferings during a long and painful decline were sustained with a meekness and resignation truly exemplary, one is led almost to doubt the sincerity of the declaration with which the article is prefaced, "we would not detract from the merits of this distinguished divine."

COLEMAN'S ANTIQUITIES.—We noticed a few weeks since a very undignified "Review" of this able work by one styling himself a "Presbyter." A reply by the author of the "Antiquities" has since appeared, in which the captiousness and misrepresentations of the Reviewer are exposed with great clearness and force. Perhaps it was necessary to do this, on the same principle that it is necessary to show up the cavils and sophistries of Infidelity or Universalism, for the satisfaction of Infidels and ill informed minds; but really a "Review"

so uncourteous and unchristian in its spirit as to question, might easily have been left to rot in its own corruption. Mr. C. however, has fairly vindicated his work from the aspersions so unjustly cast upon it, and established its claims to confidence, on firmer grounds if possible, than before.

### NEW PUBLICATIONS.

A VISIT TO NORTHERN EUROPE; or, sketches, descriptive, historical, political and moral, of Denmark, Norway, Sweden & Finland, and the Free Cities of Hamburg and Lubeck. By Robert Taylor, pp. 347, 350. New York: John S. Taylor & Co. Boston: Tappan & Dennet. 1841.

In this work, Mr. Baird has rendered an important service to those who love to extend their acquaintance with the world as it is, whether from motives of usefulness or pleasure. Though it makes no pretensions to a character distinctively religious, and treats of the "manners and customs, commerce, manufactures, arts and sciences, education, literature and religion of those countries and cities," yet they might be treated of by any accomplished traveler, yet the evangelical spirit and high moral sentiment of the author constantly appears, and inspires that perfect confidence in his statements, which constitutes a claim, not always investing books of travels. Though we have not yet read the entire work, as we shall not fail to do, we have read far enough to have become deeply interested in the writer's manner, and instructed on many topics not altogether strange to us before. It is an excellent example of the work, which ought not to be overlooked even in this brief notice, that the reader is made to feel himself present with the writer, and an eye witness of the scenes so graphically described. He is greatly assisted, too, by the numerous small maps and engravings interspersed throughout the work—all of which are executed with great taste and beauty.

Northern Europe is yet to be the early scene of the renewed triumphs of the gospel beyond a question. A stupendous moral revolution has commenced, and will advance to a blessed consummation under the auspices of Benevolent Associations and the smiles of the Great Head of the church. To understand well the character of the people—their habits, customs, their geographical relations, literary and religious advantages, &c., is quite necessary to an understanding of what is due from the friends of God in this country, to sustain the efforts making there, for the revival of primitive faith and love, and the recovery of millions of nominal Christians from the bondage of spiritual death. These volumes are highly opportune therefore, and we trust will be read extensively, with avidity and profit.

HISTORY OF THE GREAT REFORMATION OF THE LAND, &c. By J. M. D. Hughes, President of the Theological School of Geneva, &c. Vol. II. pp. 400. New York: R. Carter, Rosen; Gould, Kendall & Lincoln. 1841.

The reading of this second volume has but increased the interest created in the subject and the author, by the perusal of the first. It never wears. It takes strong hold on the heart, and arrests and binds every struggling tendency of the mind. Its facts are so abundant and happily connected—its style is so nervous, pure and elegant—its tone is so heavenly and Christ-like—its portraiture of character are so bold and discriminating, and its devotional spirit is so all-pervading—that no one can resist its charms, nor yield to their influence without spiritual advantage.

CLOSING SCENES OF THE LIFE OF SAMUEL WILSON, pp. 63. New York: J. S. Taylor & Co. Boston: Tappan & Dennet. 1841.

This is one of those neat and instructive little volumes which will engage the attention of every child into whose hands it may fall, and contribute to deepen his impressions of the value of religion. A serious parent or teacher will find it a valuable auxiliary to their labors in the cultivation of an inquiring spirit among those who look to them for instruction in heavenly things.

CHORAZIN; or, an appeal to the child of many prayers, of questions concerning the great salvation. By D. L. Ford, author of "Dionysius," &c. pp. 119. Boston: Tappan & Dennet. 1841.

The author has done equal justice to himself and his subject in "Chorazin," as in "Dionysius." And this is saying much. The clearness, strength, and point given to his argument are admirable. His spirit and bearing are mild, manly, and elevated. He will be read with great delight by the pious, anxious parent, and we trust, also by many "a child of many prayers."

THE JUVENILE NATURALIST; By H. H. Draper. Vol. I. Spring and Summer. New York: D. Appleton & Co. Boston: B. B. Mussey. 1842.



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